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be cited as evidence of the oppressive character of the Acts of Trade. It is impossible in a review to follow Mr. Ashley into the detailed consideration from which he concludes that their residue was small. He devotes most space to the apparent confirmation of his conclusions by Lord Sheffield's *Observations on the Commerce of the American States* (first ed., 1783, sixth, 1784). Now Sheffield was opposed to a treaty with the United States. So he asserted that England would hold the trade of the Americans without it. His reason was that the Americans could not buy what they wanted on better terms of any other nation. This he attempted to prove by taking up the various articles severally, making abundant use of such phrases as "a great," "very great," "inconsiderable," "not of capital amount." But, with one exception, to be noted presently, he gives no figures. To call him in amounts to little more than saying that somebody else, and that a person not free from suspicion of political interest, had anticipated Mr. Ashley's *à priori* argument. The argument is, perhaps, somewhat strengthened by Sheffield's authority, but it is by no means rendered conclusive. It still remains true, as Mr. Ashley says, that the point at issue cannot be settled "until the economic history of New England [and the other colonies] has been subjected to a more thorough and scholarly investigation than it has yet received" (p. 337), for here, as in nearly all departments of international trade, it is a question of relative values, of the *proportion* [author's italics] of the illicit importation of European goods to the total importation" (p. 341). And on this crucial question Sheffield gives us one, and but one bit of precise information. In the years 1767-1770 nineteen per cent. of English exports to the colonies were commodities of foreign origin, over eleven per cent. of the whole being East Indian, and less than eight per cent., presumably, European goods. Mr. Ashley quotes the figures in a foot-note, apparently regarding them as a measure of the colonists' small demand for European goods. But they might also be interpreted as indicating the extent to which such goods were smuggled direct.

The three remaining sections of the book are predominantly not historical. The volume is handsomely printed, in clear type, upon paper which, though surprisingly light in weight, is opaque, of a pleasant dead finish, and takes ink admirably. The table of contents is very full, but that by no means atones for the absence of an index.

CHARLES H. HULL.

*History of the New World Called America.* By EDWARD JOHN PAYNE, Fellow of University College, Oxford. Vol. II. (Oxford: Clarendon Press. 1899. Pp. xxviii, 604.)

THE second volume of Payne's *History* is entirely devoted to an ethnographic account of the aborigines, or, as they are now termed by anthropologists, the Amerinds. The opening pages contain an essay upon military organization and advancement and the creation of an

industrial class. Missionary civilization is shown to rest, "like all else within the scope of history," upon a solid economic basis. The origin of the industrial class is accounted for by universal laws and not by the difference in individual aptitude. By two methods, both depending upon the primal condition of servitude of woman, the industrial class is evolved. Evidence is adduced to show that agricultural communities composed exclusively of women existed in both worlds and the tales of Amazons are not fiction but authentic tradition. Increase in population results as a natural physiological process after the assumption of the tasks of agriculture by the males. In Mexico and Peru the contrast between the ruling military class and the laborers is strongly marked, agricultural advancement depending upon and developing with military efficiency. The warrior class is a survival from savagery, the industrial class is a new creation. Even in their religious notions there is separation; the warrior class concentrate their devotion upon the atmospheric powers and the heavenly bodies while the popular religion is an earth-worship. In general we may say that there is very little of the "New World" in the first thirty-five pages of the volume.

The unit of aboriginal history is assumed to be the pueblo, corresponding in a measure to the village community of the Old World; but unlike it the pueblo was a purely agricultural community, the Amerinds having no domestic animals save the llama. The pueblo is described as the seat of an agricultural tribe, but the definition of a tribe is very unsatisfactory; the author might have used with profit the publications of the Bureau of American Ethnology relating to the tribe, clan and gens. After contrasting the political organization of Peru and Mexico, the conclusion is reached that the Mexican dominant pueblo, existing by despotic military power, more nearly approached the feudal system of the Old World than any other government in America. The food-quest is made the foremost cause of migration, and property is interpreted in terms of food. The first migration was from Asia over the "miocene bridge" by means of which there is believed to have been a considerable migration to and fro of the lower mammals. During the Glacial Period the passage to the New World gradually became more difficult, though the land bridge was broadened to include the whole area of Behring Sea. So remote was the time of the first peopling of America that the Amerinds have developed a uniform physical type with only such variations here and there as may be ascribed to the effects of local environment. Mr. Payne has his fling at the science of craniology, quoting from authorities antedating by some years the advance in our knowledge of ethnic anatomy and ignoring the recent valuable publications based upon it. He continually uses the term "physiology" in the sense of anatomy.

Evidence of ethnologic unity of the Amerinds is sought in their language. The method of procedure is the sound one of comparing the forms of languages not their actual substance, the particular sounds of which they consist. The attempts that have been made to prove Jewish, Greek, Turanian and other "affinities" are briefly described and the

futility of such researches shown by a forceful exposition of the instability of language. The subject of language is treated with unusual fulness, about two-fifths of the volume being devoted to it, the greater part of which might have been written if the Amerindian languages had never been known. Though it is stated that the history of speech as here traced probably could not have been recovered from the Turanian, either alone or in connection with any other group of the Old World, yet the personal basis of objective speech is emphasized and the fact pointed out that syntax is an essential function of mind. The oralization of the primitive human cry is regarded as the result of the assumption of the erect posture which necessitated eating with erected head. The development of grammar from the crude holophrase has proceeded along the same lines in American and Turanian but the American languages represent the lower stages.

A very complete account of the American calendar systems is given and the evidence ably marshalled to show that they are of independent origin. The Mexican calendar has been regarded as a very perfect device which by intercalations and corrections accommodated itself to the true course of the sun. Payne maintains that no corrections whatever were made.

In tracing the general migrations of the principal stocks of the North American continent the centre of distribution is placed on the northwest coast. Thence the Eskimos spread to the northward; the Algonquins toward the east and south; the Athapascans north and south; the Nahuatlacâ down into Mexico. Furthermore, the Mexicans are declared to be clearly related in culture to the Kwakiutls and others of the Northwest. The Mayas are regarded as the descendants of the Toltecs and hence an off-shoot of the Nahuatlacâ. The Toltecs themselves are highly praised for their achievements in the industrial and esthetic arts: they are termed the Greeks of the New World. The Dresden codex is considered the principal one of those to be ascribed to the Toltecs, and throughout this the "Man of the Sun" so largely predominates that it is denominated by Payne the "Book of Quetzalcohuatl." The codex conveys an impression of the god's attributes and history together with the Toltec conception of human advancement by successive stages, at least as far as their traditions revealed it. From the codices and from the early writers, many of whose publications are now rare, the pre-Columbian history of the Mexican pueblos is reconstructed and a detailed account given of their condition at the time of the Conquest. The conclusion is reached that their development was recent and tending toward the strengthening of the military despotism of Mexico. Tlacopan and Tezcuco were becoming mere dependencies of Mexico. The worst feature of Mexican life was the almost continuous cannibal carnival, which was ostensibly to procure victims for sacrifice, but in reality to provide animal food for the privileged class; this is to be regarded as one of the results of the absence of large animals capable of furnishing labor power and food.

In Peru the llama furnished animal food, and the customs developed in herding this animal were continued in herding the inferior tribes whom the Incas conquered. The governing tribes are brought from the southeast and the subject tribes from the east and north, some of them by sea. The limits of the Aymará and Quichua languages are given and the fact noted that both arose from the same stock. Notwithstanding the fact that the Peruvians had developed pictographs and systems of writing to a much less extent than the Mexicans, nevertheless reliable evidences of Inca history existed at the time of the Conquest which verify their oral traditions in a remarkably clear and complete manner. The character and influence of the eleven pre-Spanish Incas are described in detail, together with an excellent presentation of the characteristics of the Inca political system. In the final comparison of the Mexican and Peruvian cultures Payne terms the Incas brutal and sanguinary tyrants "compared with whom the cannibal chiefs of Anahuac appear almost in the light of polished and civilized rulers." In general the Peruvian culture was of a lower grade than the Mexican. The people were lower in mental cultivation if not absolutely inferior in mental capacity. However, the Peruvian culture was presumably much more recent. The history of the conquest of Peru is reserved for the next volume.

Two features of this book are strikingly prominent: it is a philosophic essay rather than an ethnographic description of the Amerinds, and it emphasizes those phases of Amerindian culture which are unique and hence important in the building up of arguments in support of the theory of development of language or institutions. Naturally 548 pages do not permit a very complete account of a race nor does the author attempt to deal, except in the most general manner, with the majority of American stocks. The volume is provided with a very complete table of contents with corresponding marginal titles, but there are no chapter divisions or interruptions of the text from the first page to the last. Many rare publications are cited but we cannot avoid the impression that portions of the volume would have been improved by adherence to more modern authorities.

FRANK RUSSELL.

*History of America before Columbus, according to Documents and Approved Authors.* By P. DE ROO. (Philadelphia: J. B. Lippincott Co. 1900. Pp. 1, 613; xxiii, 613.)

THESE handsome volumes are a monument alike of the author's industry, and of his utter lack of the historic sense. In fact the work must be looked at not so much as a history, as a polemic in support of the claim that there are to be found in America "vestiges of a Christianity, which evidently was not introduced by the relatively late Northmen;" and as an extended narrative of the early Roman Catholic missions to Greenland. The questions of the origin and antiquity of man upon this continent, the claim that America was known to the ancient Greeks and